

Socialist Fulcrum

Quarterly Journal of the Socialist Party of Canada

25¢

Vol. 3 No. 3 1978

For A Hозeless World of Voluntary Co-operation and Free Enterprise,
Equal Union Commerce, Ownership and Democratic Control

NDP CAPITALISM



WHY SOCIALIST PARTIES CONTEST ELECTIONS
THE NEW GOVERNMENT IN QUEBEC
THE PROFESSIONAL WORKER
MARK ON THE JUNGLE
HOW WOULD YOU SPELL RELIEF?

SOAPEN

FRAILTY OF A LEADER
MONETARY SOCIALISM

A Tucson, Arizona Radio Broadcast By The World Socialist Party - U.S.

WHY SOCIALIST PARTIES CONTEST ELECTIONS

A provincial bye-election, near Victoria, British Columbia, Canada, was held March 20, 1978 in which our Companion Party, The Socialist Party of Canada, ran a candidate. Our parties abroad have in the past contested various elections in Canada, New Zealand and Great Britain. No socialist has ever won an election but such activity should not be judged solely by the votes cast, which for us have always been quite few in number. However, if numbers alone proved the correctness of a position, which of course they don't, all capitalist governments to date, including Hitler's and the U.S.S.R.'s, should have produced 'the millennium', which of course they haven't. Majorities do not necessarily endow the opinions they uphold with the truth.

On the rare occasions when our movement puts forward a candidate a unique political event takes place. No leader, professing superior ability and presenting reformist measures, appears on the scene, but instead a delegate, democratically elected by a knowledgeable socialist membership, is appointed. Our platform, regardless of the country, province or state is always the same -- abolition of capitalism, democratically and through the ballot, and the establishment of socialism. Socialism to us means a system of society that can only operate throughout the world when the majority of the working

class have acquired socialist understanding and consciously desire social revolution.

The term 'revolution' has been misunderstood and sends unnecessary shivers down the spines of the misinformed. The concept that 'a revolution' must be accompanied by bloodshed and violence is completely inaccurate. Socialism, for its inauguration, requires a combination of knowledge, the proper material conditions, and the appropriate political action -- this, together with the numerical strength of the working class, will, in our opinion, insure a peaceful transformation. Should a new system of society, socialism, be introduced in which all wealth is produced solely for use and not for sale, with the means of production and distribution owned and democratically controlled by the whole of society, with the elimination of money and the wages system, with free access to all goods and services -- this would constitute a 'social revolution' because the very basis of society would have been altered or 'revolutionized.'

Our socialist candidate in Canada advocated peaceful, democratic methods in order to attain an objective that would exemplify democracy in all its many aspects. The 'means' we use are related to the objective that we wish to achieve. And yet our Canadian comrade was presenting a case for

revolution -- a revolution that would introduce a totally different economic system which would replace the one under which we presently live.

Our companion parties, together with ourselves, are not interested in attempts at reformation -- our function is not to try and make capitalism work with greater efficiency. When you hear a political candidate advocate reforms, irrespective of their merit, you can be absolutely certain that at the same time he or she is also promoting and condoning capitalism. We claim that capitalism is immune to all efforts at running it other than in the interests of the capitalist class. Further, a program of reforms will produce reformists -- not revolutionists. And socialism without socialists is an impossibility.

The Socialist Party of Canada, in this recent election, was not interested in obtaining votes unless they came from socialists. We are the only political organization putting forward such a position -- it is unique because it places a priority on the knowledge of the voter and not on his vote. We don't want one without the other!

How tediously boring it is for socialist ears to encounter, at election time, the plaintive pleas of the apologists for capitalism espousing their ineffectual reforms and impudently asserting their ability 'to lead'. We offer no leaders

NDP Capitalism and - Social Sores

If the first Co-operative Commonwealth Federation governments of Saskatchewan and later New Democratic Party governments in that province and Manitoba and B.C. have acted like Liberal governments, it has not been because the CCF/NDP has had a change of heart from the idealism of the Great Depression Days.

More than a few faithful followers of the Woodsworth, Coldwell, Douglas blandishments must have been disillusioned when the first CCF government 'friend of the workers' party' broke a strike in its own state operated box factory in Saskatchewan back in 1947. The trail of

embitterment since then is strewn with NDP government strike-breaking activities under the guise of a social interest, curbing wages and working conditions in the profit interests of the employing class. The present Saskatchewan NDP government ordered striking Power Corporation workers back to the job before settlement in 1975 and the B.C. NDP government of Dave Barrett co-operated with private industry capitalists by forcing 50,000 striking workers back before contract settlements were reached in 1975.

The CCF/NDP often has not waited until it holds the coveted reins of power before collaborating with the avowed parties of capitalism. Federally it co-operated with Trudeau, with support in the House of Commons for strike breaking legislation against the railway men in 1966 and 1973, longshoremen in 1968 and grainhandlers in 1975. The other type of governmental activity that depresses wages, that is wage controls without price controls, was indulged by both the Manitoba and Saskatchewan NDP administrations. They both earned the temporary disapproval of the Canadian Labor Congress for co-operating with Trudeau on Anti-Inflation Board controls.

In addition to siding with the employing class when in office in reference to wages and working conditions, the CCF/NDP finds it necessary to cut back on so-called welfare services, as the Barrett administration did, because of the growing business recession.

Such headlines in Victoria papers as 'Barrett 'NO' to Poor', 'Dearth of Dollars Municipal Crisis', and 'Barrett Blasts Students' revealed disappointment of poverty groups over NDP government cutbacks on funds for students and destitute workers when the pocket book of the capitalist class shrank through the business decline.

The affinity of the CCF/NDP with the openly capitalist parties has been illustrated in other obvious ways. An instance is the case of Tommy Douglas getting in the House of Commons with the aid of the Social Credit Party in 1935. (Daily Colonist, March 28/63)

The World War II years supply another example in M.J. Coldwell withdrawing a no chance CCF candidate from the Lake Center riding in Saskatchewan in favor of John Diefenbaker as a better choice over the Liberal candidate. Diefenbaker won with the help of the CCF soldier vote.

Society does not undergo a basic change following the election of an NDP government. It remains divided between an owning class and a propertless, wage-working class whose condition as a class is one of insecurity and alienation.

When an NDP government is swept out of office by the working class being swayed by an alternate group of smooth talking leaders, the incoming Conservatives, Socreds (re-vamped Conservatives) or Liberals, do no rescind the progressive measures brought in by the Social Democrats. They just carry on as though they had been preceded by one of their

Radio Broadcast

with panaceas promising the obtainable. In this Canadian bye-election our socialist delegate forecasted major insoluble problems for the working class as long as the present system continues, and he asked for a mandate for socialism -- without compromise. No leaders, no short-cuts, no attempts at reformation, no promises -- but instead an urgent request that workers evaluate and realize their true position in society, acquire a socialist education, rid themselves of the lies and false notions that they have been fed for so long, and accomplish as speedily as possible the political mission that historically awaits them.

own kind, which is actually what has happened.

No basic change takes place in the human condition of the lower 90 percent. No basic change say in the suicide rate, the jail population, number of heroin addicts, crime rate, or alcoholism, etc.

Minor changes may occur. For instance, the means of tabulating the number of battered children and beaten wives seeking refuge from the social wars may become computerized. The crime rate may be reduced by basing it on the number of convictions rather than the number of offenses. Or the cost to the owning class of dragging their mental victims into *non-maliciousness* may be reduced by reorganizing the treatment centers, and giving those centers new names, maybe the name of an infamous politician. But when the leading killer of adults is heart disease, consuming 60 percent of hospital facilities, followed by other degenerative ailments like diabetes, the explanation persists, workers overeat and underexercise because 'we are an affluent society' compared to backward nations or compared to grandfather's time. We have more food to eat. Workers are degenerating because they are so fortunate, not because they are insecure, unfulfilled and alienated. The source of these problems is concealed by Social Democratic and so-called center-right parties alike.

Forty-five years after the *Regina Manifesto* was proclaimed with the CCF as the banner of the working class, with most of its proposals now effected in Canada by either the avowed capitalist parties or the CCF/NDP in

some provinces, the social scores remain as before. Except that there may be more of them, accompanied by a bigger army of experts tinkering with them.

Tommy Douglas estimated 75 percent of the *Regina Manifesto* was enacted by 1961 (*Weekend Magazine*, Vol. 1 No. 35/1961). This was no accident. Aside from some colorful phraseology, the *Regina Manifesto* was a pack of reforms to patch up capitalism. And reforms have been capitalism's governmental life blood ever since Robert Owen's Factory Act in the British House of Commons limiting the hours of work for children in 1832. And the early CCF, in collusion with the mass capitalist media, got away with misrepresenting state ownership of industries as social ownership. And to differentiate their false premise from that of Lenin's and Stalin's dictatorial state capitalism they called themselves 'democratic' socialists. However, in state ownership the state administers the business for the minority owners whose legal documents of possession assume the form of bonds instead of shares and whose unearned income is expressed as interest in place of dividends. No change in ownership and the previous owners still exert general control, through the government.

The Process of Exploitation

In addition to the obvious capitalist aspects of the NDP there exists a fundamental basis of commitment to the wages, prices, profit system which is generally not apparent to the

majority of workers. For instance, the process of exploitation explained by Marx over a century ago is fully ignored by the CCF/NDP. The other capitalist Parties' function is to conceal the realities of the system.

Wages are exchanged by the employing class for the productive abilities of employees to ensure the removal of workers' energy. The workers the job hand over surplus time to the owners and for ever and above the time it takes to produce the value of the wages, in the form of commodities. These wage values are expressed as an interest and profit. Wages is the value price of the commodity the worker produces and offers for sale, his life force his power to labor. It matters whether high demand during boom times raises his wages, or whether low demand during depressions or inflation lowers them, or whether government subsidies in the form of fancy doles lowers them. It is the difference between overall wages and the total of the other commodities the capitalism produces and places the market that speaks the meaning of poverty. Wages renew productive energy nothing more, and are the guarantee of poverty for the majority, regardless of the aims of the party that happens to be running capitalism at any time.

One and a half years after the B.C. NDP government had been in control, the profits of the forest industry had doubled, while some elderly workers, after being separated from what they had produced all their lives were compelled to em-

around pet food. Perhaps Mr. Barrett would rather not have seen this happen, but he campaigned for, and received votes for, running capitalism, (all the while deceiving the workers that he could help them) and this is capitalism functioning normally.

What Socialism Means

As a social system, socialism means that all own and control the means of life in common, with free access according to need, to the goods and services that everyone has produced co-operatively and voluntarily according to ability. A moneyless, ageless, warless world of individual development. The method to achieve this is political action by a majority, knowing the social source of their problems.

A world of free access for all, without money, may seem odd to the uninitiated. But thanks to the confusion contributed by social Democratic movements, the workers still accept the myth that money is democratic, that it distributes goods to all, despite the fact the majority has always suffered insecurity and the ruling minority monopolizes most of the money.

The CCF/NDP has always been pro-capitalist. In the depths of the 30's business depression, when the workers had produced greater surpluses for their masters than ever before, the Regina Manifesto begged big business through its governments to divert money to provide jobs. It was private ownership's priority of production for sale/profit, not

use, that caused the unnecessary surpluses in the first place, and desperate workers. This labor party never questioned class ownership. It clamored instead for full employment (full exploitation) or crumbs for the jobless.

The idea that the workers, being a subservient class whose only purpose is to expand capital, can simultaneously entertain the conditions of a free people in a classless society is contradictory. It is impossible while they are still enslaved to capital. But this capitalist party bandwagon is where the CCF/NDP has been through the years, sided by leaders who function as all leaders do, through deception. During a recent B.C. election, a prominent NDP candidate admitted privately that it was a waste of time for the SPC to be trying to educate the workers for Socialism, because they were not intelligent enough or knowledgeable enough to understand this as the solution to their problems. They could merely see concessions within capitalism, and it was only practical to be in the promise making trade, which means crumbs.

NDP leaders, like the shepherds of the other capitalist parties, always have an ear close to the ground, monitoring the degree of acceptance by the wage workers and their own Party followers of the lies dished out. For instance, in recent times it must have become troublesome for B.C. NDP members to accept the logic of receiving lucrative Party donations from corporations, the supposed enemy of early days, so the leaders were forced to allow that Party policy to be rescinded at their last

convention. Similarly, the NDP leadership in Manitoba and B.C. knew their followers were naive enough to see nothing contradictory about their declarations, quoted in the daily press, of running capitalism when they were first elected in those provinces. Some of them are as unscrupulous as the leaders of the crowded ruling class parties. Others are not indoctrinated as their followers.

Because of the CCF/NDP's ideological co-operation with the capitalist class it must share its part of the blame for the current condition of the working section of society, as the causality has lengthened.

While the NDP membership rolls expand in some parts of the country with newcomers to the Party line, hundreds of disillusioned workers are dropping out. We urge them to investigate the solution of common ownership and democratic control. The accumulated evidence points in that direction.

INFORMATION CENTERS

Socialist Party of Canada
P.O. Box 4280, Stn. A.
Victoria, B.C. V8X 3X8

Socialist Party of Canada
P.O. Box 118
Winnipeg, Man. R3C 2G1

Parti Socialiste du Canada
C.P. 244, Pointe-aux
Trembles, Quebec

Socialist Party of Canada
P.O. Box 1631, Sta. A.
Vancouver, B.C. V6C 2P1

The New Government In Quebec

So the Parti Quebecois won the elections on 15 November and René Lévesque is now the Prime Minister. The PQ government however has no mandate for the objective - independence for Quebec - which it set itself when it was formed in 1968, nor did it seek such a mandate. The PQ in fact has a double programme: the long-term objective of independence and a host of immediate measures to be implemented by the PQ as the provincial government of Quebec. It was for the latter - with such slogans as 'Le ne peut plus continuer comme ça' and 'On a besoin d'un vrai gouvernement' rather than 'Quebec libre' - that they sought a mandate in these elections, and yet, with 70 out of 110 seats, even if with only 40 percent of the popular vote.

From a working class and Socialist point of view, both these aims - independence and reforms of capitalism - are futile and irrelevant. Neither of them offer any solution to the problems facing wage and salary earners in Quebec.

The PQ's basic analysis - which claims that people in Quebec would be better off if the taxes now paid to Ottawa, and the decisions on how to use them, were transferred to Quebec - is mistaken. The problems facing wage and salary earners in Quebec are caused by the fact that they are excluded from the ownership and control of the means for producing wealth, and cannot be solved on an all-Canada scale let alone within the boundaries of Quebec, independent or otherwise.

The constitutional question -

federalism or independence? - is of no relevance to the working class. Neither of these alternatives provide a framework within which their problems can be solved. Only the conversion of the means of production into the common property of the whole community under the democratic control of all the people can provide such a framework and, since capitalism the system which is to be replaced is itself a world system, this can only be done on a world scale. This being so, independence for Quebec is not a demand which workers in Quebec should waste their time supporting. In fact, in view of the divine nature of any kind of nationalist propaganda, it is something they should oppose. Just as they should oppose, we hasten to add, the all-Canada nationalism propagated by the defenders of federalism.

The PQ, like all nationalist movements, has to cultivate the myth that there exists in Quebec a 'nation' which has 'the right to self-determination'. The PQ, however, is unable to give a consistent definition of what it calls 'la nation quebecoise'. At one moment it says that this is composed of all those who speak French and the next moment of all those who live in Quebec. But these two groups are by no means identical. About a third of the population of New Brunswick are francophone, while nearly 20 percent of the population of Quebec are not. Are these to be included in 'la nation quebecoise' or not? And, if speaking French is the criterion, why is the claim not to be a part

of some equally mythical 'nation francophone'? But apart from inconsistencies from which all nationalist ideologies suffer there is a much more fundamental objection to the whole concept of the 'nation': that it is based on the assumption that all those who are supposed to comprise it share a common interest. Be all 'nations', however defined - whether by common language living within the same frontier or whatever - are divided into two classes with antagonistic interests: those who own and control the means of production and those who don't. This is the situation in Quebec now and would continue in the independent Quebec which the PQ wishes to see established. Indeed in putting forward the programme of an independent Quebec the PQ reveals itself as an expression of the interests of certain sections of the capitalist class in Quebec - for the most part, medium and small enterprises - whose interests would be better served by an independent Quebec government rather than by the present federal government in Ottawa.

Yes, just as much as the Parti Liberal and the Union Nationale the PQ is an expression of capitalist interests. But, in view of its programme of 'progressive' reforms, is not the PQ, in the words of the FTQ, the party 'le plus près des travailleurs'? No, it is not! No party which accepts capitalism has anything to offer the workers. The PQ does not claim to be socialist (fortunately for us genuine socialists, since this would have added to the

existing confusion surrounding the meaning of this word which we are seeking to dispel), but has no objection to its ideas being described as 'social-democratic'. If this term is meant to convey that the PQ stands for capitalism plus political democracy plus social reform, we wouldn't object though we would ourselves describe such a policy of trying to reform capitalism so as to serve the interest of the majority as 'reformism'. And since the economic laws of capitalism preclude it ever being reformed in this way, we will let the PQ and the Parti Liberal argue as to which of them is the more sincerely committed to this futile policy.

What made the trade union leaders support the PQ—the FTQ openly and the CSN by implication—was the obvious anti-working class record of the Bourassa government (including their own jailing in 1972). But why did the Bourassa government act against the interest of the working class? Quite simply because the job of a government is to run capitalism and capitalism, being based on the exploitation of the workers and on production for profit rather than to satisfy human needs, can never be run in the interest of the majority class of

wage and salary earners; thus all governments must sooner or later come into conflict with the working class. This will apply equally to the new PQ government of Quebec, as events will prove. It would also apply, we might add, to the 'parti des travailleurs' to be financed by the trade unions which some trade union leaders are calling for.

The plain fact, we repeat, is that capitalism cannot be made to work in the interest of the working class and any government which sets out to do this will inevitably fail. The Levesque PQ government will fail to solve working class problems in Quebec just as surely as did the Bourassa government and the Union Nationale government before that. It can also be expected, in view of its stance on the language issue, to take measures which will further set worker against worker in Quebec. Le Parti Socialiste du Canada warns workers in Quebec that they have nothing to expect from the new PQ government but disillusion and disappointment.



SOCIALIST DIRECTORY

PARTY PUBLICATIONS

QUESTIONS OF THE DAY (S.P.G.B.)	\$1.25
IS LABOUR GOVERNMENT THE WAY TO SOCIALISM (S.P.G.B.)	.50
SOCIALIST PARTY AND WAR (S.P.G.B.)	1.00
RUSSIAN REVOLUTION (S.P.G.B.)	.50
HISTORICAL MATERIALISM (S.P.G.B.)	1.50
WORLD ABUNDANCE (S.P.C.)	.50

SOCIALIST PARTY OF CANADA

OBJECT: The establishment of a class of society based upon the common ownership and democratic control of the means of production and distribution for producing and distributing wealth in the interest of the whole community.

DECLARATION OF PRINCIPLES

The Socialist Party of Canada holds:

1. That Society as at present organized is based upon the ownership of the means of production, labour, tools and materials, now in the hands of a few rich men, and the consequent enslavement of the working class, by whom their slave wealth is produced.
2. That in society, therefore, there is an antagonism of classes, manifesting itself as a class struggle, between those who possess the means of production, and those who produce but do not possess.
3. That this antagonism can be shattered only in the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and the democratic control by the whole people.
4. That as at the order of socio-political life the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind without distinction of race or sex.
5. That the emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to protect the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, and use it in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and the guarantee of privilege, aristocracy and plutocracy.
7. That as all political parties are but the expression of other interests, and of the interest of the master class is diametrically opposed to the interests of all sections of the master class, the party serving working class interests must be hostile to every other party.
8. The Socialist Party of Canada therefore, calls the use of political action determined to wage war against all other political parties, whether aligned labour or avowedly capitalist, and acts upon the members of the working class to strengthen their belief in the fact that a socialist organization may be brought to the system which deprives them of the fruits of their labour, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

Socialist Party of Canada
P.O. Box 4280V, Sta. A
Victoria, B.C. V8X 3X8

470-6665 479-2626
382-5927

The Jungle

In 1906, Upton Sinclair in his classic book 'The Jungle', showed the appalling conditions under which workers labored in a Chicago slaughter house. 'There are the men in the pickle rooms, for instance... scarce a one of these that had not some spot of horror on his person. Let a man so much as scrape his finger pushing a truck in the pickle rooms, and he might have a sore that would put him out of the world; all the joints in his fingers might be eaten by the acid, one by one. Of the butchers and fluoramen, the beef-boners and trimmers, and all those who used knives, you could scarcely find a person who had the use of his thumb; time and time again the base of it had been slashed, till it was a mere lump of flesh against which the man pressed the knife to hold it. The hands of these men would be criss-crossed with cuts, until you could no longer pretend to count them or to trace them. They would have no nails - they had worn them off pulling hides; their knuckles were swollen so that their fingers spread out like a fan. There were men who worked in the cooking rooms, in the midst of straw and sickening odors, by artificial light; in these rooms the germs of tuberculosis might live for two years, but the supply was renewed every hour. There were the beef-luggers, who carried two-hundred-pound quarters into the refrigerator cars; a fearful kind of work, that began at four o'clock in the morning, and that wore out the most powerful men in a few years. There were those who worked in the chilling rooms, and whose special disease was rheumatism, the time limit a man could work in the chilling rooms

was said to be five years. There were the wool-pluckers, whose hands went to pieces even sooner than the hands of the pickle men; for the pelts of the sheep had to be painted with acid to loosen the wool, and then the pluckers had to pull out this wool with their bare hands, till the acid had eaten their fingers off. There were those who made the tins for the canned meat; and their hands, too, were a maze of cuts, and each cut represented a chance for blood poisoning.

Some worked at the stamping machines, and it was very seldom that one could work long there at the pace that was set, and not give out and forget himself, and have part of his hand chopped off. There were the 'holsters,' as they were called, whose task it was to press the lever which lifted the dead cattle off the floor. They ran along upon a rafter, peering down through the damp and the steam; ... at every few feet they would have to stoop under a beam, say four feet above the one they ran on; which got them into the habit of stooping, so that in a few years they would be walking like chimpanzees. Worst of all, however, were the fertilizer men, and those who served the cooking rooms. These people could not be shown to the visitor, for the odor of a fertilizer man would scare any ordinary visitor at a hundred yards, and as for the other men, who worked in tank rooms full of steam, and in some of which there were open vats near the level of the floor, their peculiar trouble was that they fell into the vats; and when they were fished out, there was never enough of them left to be worth exhibiting. - sometimes they would be overlooked for days, till

all but the bones of them had gone out to the world in Durham's Pure Leaf Lettuce.

Many workers will think that these callous working conditions belong to the past, but indeed workers will know that there are many factories and mines that still rival the working conditions which Upton Sinclair depicted. In addition, since World War 2, countless new chemicals have been developed, and employers have readily put these new chemicals to use, with little concern for their toxic qualities and the havoc they have wrought with human lives.

Linda Jolley of the McMaster University Centre for Labor Studies recently said so little testing has been done... 'we've been using the workers as laboratory animals, counting the bodies at the end and seeing whether or not the substances they worked with are toxic... a lot of people are sitting out there dying slowly of an occupational disease. They don't know it. No one knows.'

Then there is the deliberate lying, cheating and misrepresentation.

You can't always trust scientific studies showing whether or not chemicals used in the work place are hazardous, says Dr. Samuel Epstein, professor of occupational health at the University of Illinois medical school.

'You can buy whatever data you need,' he told a recent conference at York University. 'If you get answer-

inconsistent with your interests, you can destroy, manipulate, suppress and misinterpret. A whole set of scenarios have developed, all of which have the ultimate object of protecting short term industrial interest at the expense of society.'

Sometimes, he said, untrue conclusions from scientific research are unintentionally reached, and sometimes they are deliberate.

'It ranges from extreme incompetence, which is commonplace, to deliberate manipulation, setting up the experiments so you will get the answers you want. If you get answers you don't like, you can interpret them away or destroy the data.'

In 1972 he said, scientists for a large chemical company published a paper on herbicide, which is used in Canada. They concluded that the substance doesn't produce birth defects.

'I read through the whole paper and found that the study showed exactly the contrary to the summary,' he said. 'It showed a high number of birth defects, but the company scientists had defined birth defects in a way that holes in the heart and cleft palates would not count as defects.'

'Do not respect authority because it wears an academic hat', he warned. 'A wide range of industry consultants work at universities. Many at universities have done their best to fight against every attempt to regulate cancer causing chemicals.'

On February 1st, 1978, The

Globe and Mail published under the title 'Miners Exposed To 30% More Radiation Than Thought', a report from which the following quote is taken: 'Uranium miners working at Rio Algom Ltd., in Elliot Lake seem to have been exposed to 30% more radiation than they had thought they were, according to figures in a provincial Government audit of radiation levels in the mine... Columns of company figures, which were much lower than those obtained by Government technicians, were blotted out on photocopies of seven tables covering more than 140 radiation samples. More than 85 uranium workers in Ontario, most of them from Elliot Lake, have died of lung cancer... Labor Minister Betty Stephenson could not be reached for comment yesterday.'

Betty Stephenson is the minister whom Dr. Morgan feels slandered him on T.V. Dr. Morgan had completed a study which pointed to links between asbestos and throat cancer. The study was published in two scientific journals, and he was asked to speak to the New York Academy of Science. His work was referred to in the case of Aime Bertrand, a Sudbury miner who was exposed to asbestos on his job for 17 years, developed throat cancer and applied to the Workmen's Compensation Board for a pension. The board refused compensation - to get compensation from the Workmen's Compensation Board is like trying to pull teeth from a crocodile - and Dr. Morgan was amazed to hear Labor Minister Betty Stephenson

tell the television audience reviewing the case 'that Dr. Morgan had been discredited.'

The Ontario guideline for asbestos is 2 fibres per cubic centimetre of air, yet labor ministry monitoring a plant in Intersoil in November turned up reading as high as 9.1 fibres per cubic centimetre.

Vinylchloride, polychlorinated biphenyls (PCBs) and nickel dust have been identified as cancer-causing agents. Some studies have also shown that steel foundry workers have higher instances of lung cancer than the general population. Uranium miners have also been shown to have disproportionately high numbers of cancer cases, but it is not known whether exposure to rock dust or radiation is the cause.

Workers in aluminum smelters exposed to aluminum may be liable to lung diseases and bone disorder, a British Columbia study indicated last year.

Research has also linked higher than normal leukemia cases with synthetic rubber workers.

Workers in dynamite plants may develop a dependence on the nitroglycerine they work with, and may be liable to heart attacks if they are away from the substance for a period of time.

The laws of capitalism permit the mine and factory owners to increase their power and wealth by destroying those that produce it, and we are expendable.

Sid Cott

Marx On The Professional Worker

During 1885 Marx wrote 'The commercial worker in the strict sense of the term, belongs to the better-paid class of wage worker - to those whose labor is classed as skilled and stands above average labor. Yet the wage tends to fall, even in relation to average labor, with the advance of the capitalist mode of production' (1)

Now updating Marx on this we read '...of a recent report by the Paris based Organization for Economic Co-operation and development (wherein we note) The value of most educational qualifications has depreciated in the labor markets of most Western countries over the past few years.' (2) Why is this?

Continues Marx: 'This is due partly to the division of labor in the office implying a one-sided development of the labor capacity, the cost of which does not fall entirely upon the capitalist, since the laborer's skill develops by itself through the exercise of his function, and all the more rapidly as division of labor makes it more one-sided. Secondly, because the necessary training, knowledge of commercial practices, language etc. is more and more rapidly, easily universally and cheaply reproduced with the progress of science and public education, the more the capitalist mode of production directs teaching methods, etc. towards practical purposes'. (1)

Returning to the recent Paris report we read, "...for many generations educational credentials (were) for young people of lower social origins an important path of upward social mobility. Those who succeeded in education or

apprenticeships knew more or less the opportunities that their investment in time and effort opened to them..."

'The expansion of educational facilities at Secondary and higher levels is a relatively recent phenomenon. People who completed their initial education before the expansion of upper secondary and higher education in the 1950's and 1960's did not have the same opportunities as their successors to pursue higher levels of studies. If there is less competitive advantage in having the high school diploma because it now has become the norm rather than the exception, those who are not able to obtain this credential find themselves at an increasing disadvantage. They are condemned to low-paid unskilled jobs unless, as occurs all too frequently, they are unable to find employment at all.' (2)

All of this is merely restating the Marxist view on this matter for the latter writer. 'The universality of public education enables capitalists to recruit such laborers from classes that formerly had no access to such trades and were accustomed to a lower standard of living. Moreover, this increases supply and hence competition. With few exceptions, the labor power of these people is therefore devalued with the progress of capitalist production. Their wage falls, while their labor capacity increases. The capitalist increases the number of these laborers whenever he has more value and profits to realize. (e.g., as during the 1950's and 1960's period of capitalist expansion and development and during this 20 year period there

was a general rise in the living standards of the wage labor class) The increase of this labor is always the result, never cause of surplus value.

Thus developing commodity production and circulation make for continually rising standards of labor performance. This in turn leads onto progressively rising productivity of labor. Arising from this interchangeable cause-effect cause that ever appears, in renewed and renewable forms, the inescapable contradictions of the capitalist process.

The Commercial Worker

and Surplus Value.

Marx observes, 'Commercial labour is the labor generally necessary for a capitalist to operate as merchant capitalist, to convert commodities into mere capital and money into commodities. It is a labor which neither creates nor does not create, values.'

'The commercial worker produces no surplus value directly. But the price of his labor is determined by the value of his labor power, hence by the costs of its production, which the application of this labor power, its exertion, expenditure of energy and wear and tear, is in the case of every other wage laborer by no means limited to its value. His wage, therefore, is not necessarily proportional to the mass of profit which he helps the capitalist to realize.'

SOAPBOX

Readers turn on the stand.

creates no direct surplus value, but adds to the capitalist's income by helping him to reduce the cost of realizing surplus-value, inasmuch as he performs partly unpaid labor' (1)

FOOTNOTES:

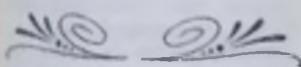
(1) Capital Vol. 3 Chap. 17 on Commercial profit. Marx was writing this prior to the legalizing and enforcement of the Education Act 1870. Marx even then was aware of those relatively recent trends which are now universally showing through the social fabric. Also the Footnote to this by F. Engels is of relevant interest.

© Melbourne Age 18/Jan.
B.S.

C. Peter Furey

P.S. My dotted underlining part of the Paris report exactly corresponds with the similar underlining of Marx's views of nearly 120 years ago.

The next question which arises is: what are the few exceptions to this general law of rate reduction?



International Communist Current

The reply to International Communist Current's critique of the S.P.C. meant for this issue, was crowded out, but will appear in No. 4/78. Meanwhile, a comparison between ICC's ideas and those of Socialism appeared in the last issue of Socialist Forum.

Monetary Socialism

I would like to criticize the S.P.C. for a couple of things. It is not socialism that I am criticizing for I am a socialist.

1. The socialist belief in materialism.

Socialist theory is independent of religious fact. Whether there exists a god or not, socialism is desirable over capitalism on the basis of morality. Although it is understandable that socialist oppose religion because it tends to cause docility to oppression, socialists would be better to make the immorality of capitalism the issue and seek the co-operation of religious people. Socialists would be wiser to contend that a Christian society would have to be a socialist society. That contention is a valid one and when you consider that we are living in a democracy with a majority of people believing in some sort of Christianity then it becomes an invaluable tool that is presently being neglected.

Materialism is in no way necessary to socialism. Marx made it an integral part of his theory and the S.P.C. is unfortunately stuck in a Marrian mode. I have no objection to atheism but I have to object when it is associated with socialism and so impedes socialism and perpetuates the capitalist system. Religion is as old as mankind and will continue, no doubt, for as long as mankind. There is no inherent contradiction to socialism with religion and I must scold the S.P.C. for fostering this belief. Socialism in economic and is in no way dependent on religion. The only relationship between them is that believers in spiritual good should support

socialism. Any socialist that does not recognize this and bickers of the socialist irrelevant question of God instead of attempting to win over Christians on the question of economic morality is a fool and an enemy to his own cause.

2. The socialist opposition to money and wages.

The particular type of socialism that the S.P.C. endorses is the ultimate form for an advanced society, and has many desirable points. However it must be stressed that capitalism must be replaced as soon as possible and a monetary socialism has a much better chance of being the replacement. A utopian socialism could quite easily evolve from a monetary socialism but will probably never arise from the capitalist system.

A moneyless society represents such a radical departure from the established society that the people will not accept the idea. Their apprehension is warranted, for a moneyless system may not work. I know it is the S.P.C.'s goal to ready the people so that they will make a moneyless society work (because they understand socialism and have voted for it), but that is a foolish goal.

I object to the S.P.C.'s daydreaming because they are wasting socialist energy that should be channelled into advocating and expounding monetary socialism which can be accepted by the people much more easily.

Which brings us to the argument about whether a money and wage system could be truly socialist. The S.P.C. contends that money and wages lead inevitably to capitalism. It

is true that money provides the means for capitalism but it is erroneous to assume that money can not be used in a socialist way.

A monetary socialism: the democratic allocation of public capital, the payment of workers a wage representative of a percentage of the system's output, the pricing of goods and services as the cost of labour plus a percentage tax and the democratic control of the size and use of the tax.

That is the basis of a system that can eliminate the evils of capitalism if not satisfy the SPC's idealistic definition of socialism. And I submit that the elimination of capitalism is the first and foremost duty of socialism, not swimming in Marx and daydreaming about how wonderful it would be if everybody was perfect. Monetary socialism can reap all the benefits of utopian socialism except the most superfluous.

Perhaps superfluous is not the right word. I was impressed by the notion that prostitution would be impossible without money. But what man, you've got to learn to walk before you run! And monetary socialism can be likened to the important step of standing up - freedom is obtained.

Gordon Mitchell
Ottawa

A HANDBOOK OF SCIENTIFIC SOCIALISM in thought and action PERSPECTIVE FOR WORLD SOCIALISM

Now upon special 300th issue of THE WESTERN SOCIALIST.

A valuable asset to any socialist library.

52 pages \$1.00

REPLY

The length of your letter precluded its entire reproduction.

(1) Materialism is not a matter of belief but of knowledge, and not by 'many Socialists' but by all, as it is a fundamental part of the understanding of capitalism. If working class understanding of the economic relations of capitalism and high development of the means of production were not necessary, then world Socialism would have been the norm of man's existence for the past 7,000 years.

Religious belief exists mainly because of working class ignorance of the class divided cause of their misery. Socialist theory cannot be independent of this mass escapism which you admit '... tends to cause docility to oppression.' It may be that Socialist society would be a realization of Christian ethics, but ethics of humans being humans toward each other are nothing but dreams so long as the victims remain uncompromising about their own oppression. If there was no contradiction between Socialism and religion it would not be necessary for you to say that believers in spiritual good should support Socialism. We appeal to religious workers in the same way as to the others, on the basis of the capitalist cause of our problems. The capitalist class, knowing about the servile effects of religion on workers, support it avidly, along with the ethics of brotherhood, which also has a narcotic effect and reduces the expense of social conflict.

Atheism is not the same as materialism. Most atheists, while opposing religion, support

capitalism which spans religion. If religion will continue for as long as mankind, how is it that in our country a significant part of mankind is now atheist? (2) 'The Socialist opposition's money and wages' is part of its opposition to capitalism, the being necessary ingredients of the exploitative process. This would be inconceivable in a classless society where everyone contributed according to ability and consumed freely according to needs.

The SPC does not advocate type of Socialism. There is a list of varieties of Socialism from which the workers may take their pick, though the capitalist class has induced many to believe so. The 'varieties' of course in garden paths, with hidden heckling. And 'modern Socialism' is as contradictory as 'Christian Socialism.' Perhaps you should dwell on who is wasting their energy after admitting that monetary Socialism would still have capital, a working class which of course has to be remunerated (paid) to expand capital or profits, prices in goods and taxes. Your admission that people 'would still be рабы slaves' under monetary Socialism adds a note of bizarreness to your letter notwithstanding your assertion that it is human nature '... we must be slaves to the productive resources.' Slavery related to mastery is a relationship between people in addition to the poverty of the wages system in monetary Socialism you reveal despotism too in the form of 'A better welfare system.'

Inadequate resources is not a barrier to a free access society as you say. There is no shortage in terms of social ability to use resources, only a shortage of new resources in capitalist terms of cheap and profitable extraction.

The belief that money can "... be used as a unit of account..." is part of the capitalist myth of money spread by the capitalist class that it distributes goods, implying the fact they possess most of it, and monopolize most wealth. And money is not required in Socialism as "settlement in most goods." Settlement according to needs will be by common assent, through common ownership of the means of producing goods. A medium of exchange evolved less harshly primarily because developing capitalism's huge number and variety of commodities, and as a measure of value. The concept of using money as an adjunct to equality, that is, evolved to reinforce inequality, that is the exchange of private possessions, to maintain class division and private ownership and control, is a dream.

An accounting system for socialist society will involve arithmetic, numbering units of no value (not measuring exchange of labor value for profit). And the technical means - computers, communications, satellites, etc. to enhance this method exist now.

By and large your description of monetary Socialism shows it to be nothing more than a theory of state capitalism, which forces humans to be greedy and lazy. Everyone does not have to be perfect to make socialism succeed but only be the humans they are now, in a human society. The utopians

are the people who postulate that people can be free and kind under conditions of slavery. We suggest you expand your recognition of the good points of the SPC, by more investigation of the nature of this system as expressed in our publications and the Marxian process. You we have to walk before we run, but you have the directions confused.

New

QUESTION OF THE DAY

from

The Socialist Party of Great Britain,

with additional chapters on
Women and Class.

The Chinese Revolution -

Inflation and Unemployment

\$1.25.

Dan Holliday

Dan Holliday died June 21, in Victoria. Illness and old age had kept him from Socialist activity in recent years. But when Victoria Local had been active in outdoor speaking at Beacon Hill Speaker's Corner he was a faithful companion of Party speakers. An electric shock from his employment days had inhibited his speech and kept him off the podium, but he did gesture well on a one-to-one basis.

Dan's working life echoed the flavor of a pioneer. He single-handedly maintained a telephone line on the remote West Coast long before it became the more cleared highway's West Coast Trail that it is today. (The line was established to bring aid to shipwrecks and Dan was more than once the subject of write-ups in the magazine section of the Daily Colonist.) Even today the mention of Dan Holliday's name assures Socialist laborers a warm welcome from the few remaining Indians in the remote community at the mouth of the Nitinat Lake.

Contrary to what he would have wished, his relatives allowed the purveyors of religious ignorance to prey over his body.

L.T.

Addendum: Dan was associated with, but not a member of the Victoria Local of the old Socialist Party of Canada, headquartered in the early twenties on Broad Street whose secretary then was

The time he could spend in town in those days was not great. He joined the present Party when Victoria local was re-established in 1959. He had become aware of contemporary activity as a result of advertising for a propaganda meeting by the late Gilbert McClatchie of the SPGB, then traveling through North America.

This letter from Allan McKinnon, Member of Parliament for Victoria, was in response to a communication from Comptroller Ayre.

Frailities Of A Leader

I am writing to thank you for sending me a copy of some Socialist Party literature with your letter of February 17th.

It is regrettable that to you there is no solution within a capitalist society. I will be very surprised if a majority of people when they really understand Socialism will want it. I would expect that far too many of them, in British Columbia at least, are apt to remember the Barrett administration, or should I say mismanagement. That experience proved, if nothing else, how easy it is to preach when there is no danger of being required to carry out the preaching. When power is assumed the picture changes. In fact in many ways it was reminiscent of George Orwell's book '*The Animal Farm*'. In the Socialist Party when they are not in power everyone, but everyone is equal. Just as it happened in Orwell's book, upon attaining some power it was suddenly discovered that certain people were a great deal more equal than others, and a few important people were still more equal yet.

Reading through the first page of the declaration of principles, the phrase strikes my eye 'consequent enslavement of the working class, by whose labour alone wealth is produced.'

I would like to point out, Mr Ayre, that I come into contact with many working class people and have done so all the years of my adult life. I would be hard pressed to recount a handful of people who felt in any way 'enslaved'. In fact, Canada is one country where anyone with a modicum of intelligence and the will to use it can really

improve his position in life if he so desires. I am similarly acquainted with few businessmen today who fail to take a very active part in the running of their businesses.

And so it continues; each paragraph has a lot of high-sounding phraseology that is the rights of the 'slaves of modern times' and ignores that Canadians by and large enjoy one of the highest living standards in the world, and I feel the literature refers to another land altogether.

In any event, if this philosophy is going to make you happy, I wish you luck.

Yours sincerely,
Allan McKinnon.

Being sent to Ottawa by a predominantly working class electorate, trusting that he could do something concrete about their problems, Mr. McKinnon turns out to be a confused 'representative'. He concedes the existence of problems for the workers of Canada at the outset of his letter, but at the end implies their non existence by insisting that the solution in the literature sent to him "...refers to another land altogether."

In like manner he alludes to the inequality of existing class divided society, but suggests that there is no deprived majority forced to produce riches for an owning minority because he can recount only a handful of people who felt "...in any way enslaved". It should go without saying that if the energetic majority with its tenuous

existence knew how unproductive minority retained its opulence, they would not be aware of their slave position but would have long ceased listening to the meanderings of blind leaders the blind. Likewise, (in obvious reference to principle 2 of Declaration) personal contact with few businessmen who fail to take an active part in their businesses' does not prove that the capitalist class in general is involved in the productive/distributive processes. Many 'businessmen' are working class executives, not shareholders.

It is hardly necessary to quote the former General Electric President during the '30s when he said that ownership was then largely divorced from management. In other words the rich can hire the brains necessary to manage the empires. Or as George Bennie Shaw once put it: 'What is the matter with the poor is poverty. What is the matter with the rich is uselessness.' (Western Socialist July/Aug., '43)

The exploitative conditions of capitalist production, in isolation from any statistical evidence, making factories more or less unpleasant places & frequent, should be logic enough that their parasitical owners would maintain a respectful distance from them. And the freedom of choice allows that to. In addition, the occasional published accounts of the indolent life style and fabious possessions of the ruling minority ought to illustrate the separation from any productive activity.

About Canadians enjoying one of the highest living standards

In the world, averages are useful for some things, like measuring the by and large temperature of snow with one foot in a bucket of ice and the other in a bucket of boiling water. It could be pertinent to enquire of Mr. McKinnon which 'Canadians' he means, those who pay thousands of dollars for extra steerage on world cruising luxury liners merely for their extra clothes and pets, or those who must augment their diets with pet food or purchase automatic washers and dryers by painful installments?

Mr. McKinnon digs deeply into the bag of capitalist tricks to confer laziness from the lords of control society to its victims, and stupidity, by saying that, 'anyone with a modicum of intelligence and the will to do it can really improve his position in life if he so desires.' (sic) In real life there is no lack of desire nor of misdirected effort on the part of the workers to remedy their wrongs. But the real wounds remain, and their scars, the division of society between about 10 percent who don't produce and 90 percent who produce but don't earn.

The confusion of this capitalist representative whom the workers of Victoria federal constituency mistakenly sent to Ottawa to represent them includes the old myth that the CCP-NDP is a Socialist Party despite the fact it has always supported the wages, prices, profit system of class division to the hilt. And despite the fact that Dave Barrett's former NDP government in B.C. mismanaged the capitalist economy. Trying to manage capitalism's chaotic economy is the measure of a capitalist party. Conversely, the situation of the real Socialist Party in office would mean that a majority of

workers had politically awakened to the fact that poverty misery is a basic condition of their subversive class position had ceased listening to leaders of the right or the left, and had sent a majority of representatives to parliament to enact their freedom from wage-slavery by making the means of life the common property of society, ending classes. It would have nothing to do with trying to make capitalism function for the exploited.

And far from everyone in the NDP being equal when that Party is out of office, like its openly capitalist brothers, the NDP is divided into 'rank and filers' on one hand and leaders allegedly showing the way on the other, in or out of office. (The top and the bottom) with political unawareness being the norm of the followers. Indeed, the Victoria provincial constituency NDP association membership had mushroomed to 700-NK plus last winter but when a meeting was held to elect a new executive, just over 70 attended.

The reference to Orwell's 'Animal Farm' is a misrepresentation of the Bolshevik's ruthless one-party police state methods of building state capitalism in Russia as being a failure at establishing Socialism/Communism. No attempt by Russian workers to free themselves from the wage-slavery of capitalism was involved, because there was no developed capitalism in Russia in 1917 and no working class without which there can be capitalism. The Bolsheviks as typical leaders, deceived the millions of illiterate peasants into thinking that the new rings in their noses, land and jobs for wages in the cities, were tools of

their emancipation from all oppression.

That is the essence of leadership, the essence of human sheep breeding. To promote the ideology of the capitalist class whom the leaders represent, to push the class unawareness of the useful majority and channel them to the abetting pens of their masters.

The workers need to enhance their growing comprehension of the real world.

PERSPECTIVE FOR WORLD SOCIALISM

\$1.00 per copy - 38 Short
Articles,

including
 Left vs Right; Inorative, In
 The Mountains; Race;
 Smashing Capitalism;
 Religion; Charity;
 Feminism; Human Nature;
 World Without Money.

REFLECTIONS ON RELIGION

A New Messiah; Religion in
 Britain, Everyday Religion;
 Materialist Approach;
 Vatican Poverty; Evolution
 in Religion.
 \$0.25

ANARCHISM AND SOCIALISM

by Plechanoff
 Seven xeroxed copies
 presently available at \$3.00
 each.

How Would You Spell Relief?

A few months ago an article appeared in the entertainment section of the Toronto Star. The article, briefly, was concerned with the effects of television advertising aimed at children.

It said: 'Not too long ago, a Grade 3 class in Connecticut was given a spelling test containing the word "relief". More than half the children spelled it "R-O-L-A-I-D-S".'

A recent report revealed that only one-half of all the adults in the different countries of the world could identify a picture of their national leader, while 90 per cent of the 3-year-olds in the United States could identify a picture of Fred Flintstone. ('Toronto Star; Entertainment/Classified Section, Tuesday, March 14, 1978.)'

The report went on to say that the broadcasting and cereal industries in the United States were quite upset at a recent move by the U.S. Federal Trade Commission to regulate the television advertising aimed at children. These two industries charged that the government was interfering with freedom of speech and the parent child relationship.

'What we are talking about here is, who controls the media?' says Shawn Sheehan, a spokesman for the National Association of Broadcasters. 'The government is well-intentioned, but it is dictating to parents how they should conduct their family life. We think that is dangerous! (It is also dangerous to assume the government is well-intentioned.)

In Quebec, Yogi Bear and Tony the Tiger are not allowed to advertise products for children (Cereals, etc.) but they still can entertain the kiddies in cartoons.

Kellogg's of Canada Ltd., which used these cartoon characters to promote their breakfast cereals, challenged the Quebec law on grounds that it was unconstitutional and was supported in its effort by the Federal government.

While reading this article I couldn't help but think of the overall effect of T.V. In general, and advertising in particular, on the working class. I, myself, am a grocery store employee and I see the effects of a tremendous amount of advertising on the workers every day.

The entrapment of children, by the media, to pressure parents into buying these products is a direct attack on the parent-child relationship in itself. Perhaps more importantly it is a total disregard for the child's health and welfare despite the so-called good intentions of the government. The overall damage this advertising is doing to children and the workers (for today's children are tomorrow's workers) is anyone's guess. Almost every day one hears of yet another additive or preservative that has 'come under fire' by consumer groups or scientists as being unsafe. One wonders why these additives and preservatives aren't tested before they are put on the market. There is only one inescapable conclusion: the workers are the guinea pigs of the capitalist system! It is similar, in a way, to the mode of production that we live under because no one can tell what capitalism is doing to people. The media war and brainwashing of children is just a further extension of advertising aimed at inducing a commodity fetish in the working class, in general.

The workers are subjected to

this multi-million dollar madness every day for as long as they live and as the capitalists want to sustain their domination over the workers they have to 'start them young'.

There are literally hundreds of ways that socialists can logically and reasonably bring out the fallacious ideas in support of the capitalist system without resorting to emotional appeals and this is only one of them.

Those children in Connecticut may spell 'relief' R-O-L-A-I-D-S but the only way the working class can spell 'relief' is S-O-C-I-A-L-I-S-M.

JOHNNY ROBERTS

Morals and Socialism

The Socialist's opposition to the bourgeoisie and the capitalistic system for which they stand by no means springs simply from a recognition of the misery, slavery and degradation which capitalism entails, though human and not mere animalistic logic. Socialists are naturally greatly influenced by such facts. They know, however, that capitalism has been a necessary and useful stage in the evolution of human society. It is because the system is neither of these today, because it can be shown that the functioning of wealth as capital is not a hindrance to economic and therefore to social and intellectual progress, that the Socialist regards capitalism as an obsolete and evil institution.

If the Socialist holds exploitation and class oppression to be morally wrong, it is because, for the first time in history since the formation of class divisions away in the remote past, the material means are now available wherewith these, together with all their consequences, may be eliminated from human institutions. It is because this later existing phase of class society, capitalism, the great obstacle, holding mankind back so to speak, on the very threshold of a new and splendid era manifesting boundless developments in the material, social and mental triumphs of the race, that the Socialist holds this system and all the agencies which uphold or tend to perpetuate it, hated and abomination.

(From an article by R. W. Hensler
SOCIALIST STANDARD October 1948)

Party Activities

Since the B.C. provincial byelection effort in Oak Bay, the B.C. NDP convention was held on the May 24th long weekend at the University of Victoria. It was covered by four Comrades through distribution of a leaflet on the NDP, handed to the delegates and placed in door handles or front seats of their cars. Other leaflets and journals were distributed. A banner was displayed part of one day. One letter about the convention vs. the Socialist position was sent to the two Victoria dailies and the Vancouver Sun, but appeared only in the *Victoria Times*. Mention of the Canadian flag in prominence at the NDP convention in contradiction to the fact that the workers have no country, may have contributed to the latter's demise in other papers.

Comrade Tickner brought the Party name before the Pacific Northwest Labor History Conference. Annual Conference in Seattle, April 21-23. He took part for one day in the week-long seminar of the Canadian Student Debating Federation, National Seminar, at the University of Victoria, on the subject of unemployment and presented the Party position on it. A back issue of the Socialist Standard titled, 'Lenin Distorts Marx' is being reproduced in pamphlet form including articles on the same theme from other SS's. This is being done on SPC agreement at the request of the Socialist Party of Great Britain, and it will be available in Canada.

One Comrade in Vancouver is keeping bookstores supplied with three Companion Party journals (including this one) and advertising the stands in the two Vancouver dailies. The Vancouver group meets regularly.

The Toronto group meets regularly and will be attempting to get a brochure of Party pamphlets into Toronto libraries and the Party journals into news stands and bookstores.

The Montreal member who initiated our French language journal, *Socialisme Mondial*, has co-operated again with a Comrade in Luxembourg and

Victoria members (printing) to produce No. 9. The article in this issue of Socialist Fulcrum on the Parti Quebecois, is a translation from the original which appeared in a previous SM.

Victoria members will man a booth again this year on Labor Day weekend at the annual Saanich Fall Fair.

The new format of *Socialist Fulcrum* in printer's type is largely the result of prodigious voluntary work by one non-member. We hope the improvements will prompt delinquent subscribers to renew, as has happened to date with two readers.

ENQUIRY FORM
To the Socialist Party of Canada,
P.O. Box 4280, Stn. A., Victoria, B.C.

Please provide the following: (underline)	
FULCRUM (Socialist Party of Canada) 8 issues	\$2.00
SOCIALISME MONDIAL (French, Parti Socialiste du Canada) 4	1.00
WESTERN SOCIALIST 12 issues	
(World Socialist Party of U.S.)	4.00
SOCIALIST STANDARD 12 issues	
(Socialist Party of Great Britain)	5.00

Subscriptions to libraries at double rate.
I would also like to donate toward socialist activities....
Further information about the policies and publication of the Socialist Party of Canada.....
I am interested in becoming a member

Name.....
Address.....

Christianity and Socialism Part 8

Jesus and the new testament

SOCIALISTS are apt to regard the whole story of Christ as unworthy of their serious attention; but unless believers can see the bigotry of these religious ideas, they will never be able to accept socialism. It is therefore incumbent upon socialists if they wish to influence believers to examine the teachings of Christ. "If the mountain won't come to Mohammed, Mohammed must go to the mountain."

Christians may want their faith to cling to in times of trouble, but if this faith is without a foundation, it is as useful as throwing a drowning man both ends of the rope.

The birth of Jesus is truly a remarkable story. Mary the mother of Jesus was seduced by the Holy Ghost — apparently without her permission. So Jesus was the result of spiritual rape. Joseph (the husband of Mary) "being a just man and not willing to make her a public example was minded to put her away." But while he thought of these things the angel of the Lord appeared unto him in a dream saying "that which is conceived in her is of the Holy Ghost" (Matt. 1:20). That settled it, Joseph believed his dreams, and instead of suspecting his wife of unfaithfulness, as so many a man might have done, he accepted the angel's alibi for the Holy Ghost, and lived happily ever after.

This is the immaculate conception or the account of how Jesus was born of a virgin. Had Joseph not believed in dreams, the world might never have had Christianity. It seems a little strange that the founding of an important world religion was dependent on the interpretation of this simple man's dreams.

Christians find nothing odd about this story that God was re-born of a virgin; most believers would say it proves that Jesus was really of divine origin. It would have been no less miraculous (or indeed no more miraculous) if Jesus was born directly from his father, without ever being conceived in a womb. No doubt if this story had been invented his believers would have found no difficulty in accepting it as sufficient proof on which to rest their convictions. Why should a God come down to earth and commence life in such a peculiar way?

We are told that Christ was circumcised on the eighth day after his birth (Luke 2:21). This indicates that he was not born perfect, for something had to be done to improve him. Had he been born already circumcised it would surely have been regarded as indisputable evidence of his divine origin, but nobody seems to have thought of that. The original foreskin of Jesus has been preserved it is alleged, and two church museums (one in Italy and the other in Spain) claim to have it. Tourists who visit churches in these countries will see numerous pieces of wood from the original cross, and also pieces of iron chain

said to have held Peter. However, no two pieces of iron chain appear to have the same size links! all the chain and wood were put together, it would suffice to make a ship of considerable size. These relics are used very profitably to extract donation from the devout. The church has always been an expert organised beggar.

It is admitted that the Old Testament is a ~~book~~ worse off for age. Let us look at the New Testament, for it contains the words of Christ, or so it is surmised.

Jesus never wrote a word of the New Testament nor did his disciples, who passed the story of Jesus on to others by word of mouth. They succeeded admirably in getting the master's ideas all confused. Christ being the son of God, must have known that they would create this muddle. One would have thought that if the whole thing was important to generations to come, at least Christ would have written down his ideas so that there could be no confusion.

For Christians to claim that Jesus died to save the world is preposterous. If he wished to put the world right, then nothing would have been simpler for him than to have lived and performed the task. This would have convinced the sceptics. If the purpose of Christ's coming was to save sinners, and to tell us how we could qualify for everlasting life, surely he should have made it clear to all mankind. Instead he left the world in bewilderment. His own followers have been slaughtering one another for centuries over the meaning of his words. If God has spoken — why is it that the world is not convinced?

The sermon on the mount is considered to be the greatest sermon of all time, preached by the greatest of all men — in fact by God himself disguised as a man. Here we find the philosophy of Christ, so let us pause and look at it. "If thy right eye offend thee pluck it out, and if thy right hand offend thee, cut it off." (Matt. 5:29). Such self-mutilation or self-surgery is a relic of the barbarous past and nobody today would attempt to follow H., not even the fanatics. Verse 40 (same chapter) states: "If any man sue thee at the law and take away thy coat, give him thy cloak also." In other words, if any man sue you for £100 insist on paying £50. "Take no account for your life what ye shall eat or what ye shall drink, or for your body what ye shall put on" (Matt. 6:25). Just try to carry out this in practice and you will soon become thoroughly ill.

The advice "resist not evil" can only mean carry it. "If smitten on the right cheek, turn to him the other side." If stabbed in one arm, or shot in one leg — would you offer the other limb to be similarly treated?

"Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:44). The many violent stories in the Old Testament shows that there was no love for enemies, even among God's chosen leaders.

Christ was the prince of peace and believed that he who used the sword would perish by it (Matt. 26. 52). This is a strange contradiction with Matt. 10. 34 where we read: "Think not that I am come to send peace on earth. I come not to send peace, but a sword. For I am come to set a man at variance against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law."

If Christ's purpose was to bring a sword and to disturb the peace of the world, how much better it would have been for us if he had stayed away, for the sword has been wet with innocent blood ever since. If it was his avowed purpose to cause family quarrels, then mankind would have benefited by his absence. In one place he poses as the apostle of good-will, and in another we find that his intentions were to bring strife. Can we conclude that the Bible is the word of God — divinely inspired, suitable for man's guidance?

Socialists do not come to bring a sword — nor to set workers against other workers, but to bring about an understanding of how man can live in a much better way, happily and peacefully on the fruits of the earth. This can be done only if the produce of the earth is used for the benefit of all mankind irrespective of race or sex. The active slogan of socialism is "Workers of the World unite, you have nothing to lose but your chains — you have a world to win." (Marx).

Matthew was one of Christ's disciples, and yet he never said that it was necessary to believe anything to go to heaven. "Blessed are the peacemakers, blessed are the humble, the meek and the merciful, for they will have treasure in heaven." (Ch. 5). All this suits the ruling class very nicely, be humble and submissive and tolerate the frustrations of life. Your reward will come in heaven. It was a promise of "pie in the sky when you die," for the workers, but treasure on earth for the capitalists. "A bird in the hand is worth two in the bush."

When we come to St. Mark's gospel we find "He that believeth will be saved, and he that believeth not shall be damned." (Ch. 16. 16). His words offer both a reward for believing and a punishment for doubting, so you can take your choice. Incidentally the Bible does not state what you have to believe. (See the Apostles' Creed). According to St. Matthew, unbelievers will go to heaven (if there is such a place), for there is not a word about believing anything in St. Matthew's gospel. According to St. Mark, they will not go there, yet these two disciples were both with Christ. Eternal life depends not on good works or the leading of a good life, but on belief. A vile criminal who believed can go to heaven; but an honest man who finds he cannot accept such ideas is booked for hell. A curious type of justice. It is interesting to note that the Koran states that good works do count, and it is by doing good that you can gain admission to heaven.

When we get to St. John's gospel, we find that everlasting fire is the punishment for not believing. How comes it that these two disciples have let us down on such vital issues? They disagree not only on trifles, but on fundamentals. St. Mark tells us about those who believe. "In my name will they cast out devils, and if they drink any deadly thing, it will not hurt them." (Ch. 18. 18). Bring on your

believer and ask him to drink a wine glass full of sulphuric acid, and if it does not hurt him, that miracle would surely convince many unbelievers.

You cannot become a socialist by belief; you must understand the philosophy. Religion is based on belief; understanding is not required. Perhaps if it were necessary to comprehend these mysteries, no body would be able to qualify for eternal life.

Apart from belief as the prerequisite for after-life, the Bible offers a few additional qualifications for this supreme reward.

"Except that ye be circumcised, ye cannot be saved." (Acts 15.1). How Christians can condone this strange practice as a means of obtaining everlasting life, is difficult to understand. We can imagine that the early Christian muggers who were of course priests, would not be slow in capitalising it.

"He that believeth on me though he were dead — yet shall he live." (John 11. 25). "Except that a man be born again, he cannot see the kingdom of God." (John 3. 3). What these mean is not easy to fathom, they represent two samples from a hundred idiotic phrases about which there is no agreement among Christians, so each puts his own interpretation on them.

"Except ye eat of the flesh of the Son of man, and drink of his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6. 53). This disgusting form of cannibalism is usually interpreted to mean anything but what it says. It was because of the impossibility of implementing this that the church introduced the mass with its bread and wine. They evidently attached great importance to it.

So if you want eternal life, be humble, meek and merciful; believe without questioning — no matter how absurd. See that you are circumcised properly; get yourself born again; and finally don't forget about this flesh and blood drinking clause.

There are numerous references in the Bible to animal sacrifices which came to Christianity from pagan sources. Being washed in the blood of a lamb was one idea (Rev. 12. 11). Such revolting conceptions are nothing else than slaughter house theology, but they still linger in the Christian religion.

Whether Christ actually lived or not we do not know. There appears to be no evidence outside the gospels. There may have been a man who thought he was a leader, a god in man form who had a special message for humanity. Such a figure (the perfect man) seems to be required as the centre of many religions. Christ's origin depends on the evidence of the account in the New Testament, and there is no checking that.

The reason why Christ was crucified is an endless argument. It appears fairly clear that his declarations "I am the way, the truth, and the life; no man cometh unto the father but by me." (John 14. 6) contributed to it.

Such an arrogant claim would have provoked bitter rejections at the time, for it clearly showed the people that he had put himself up as a dictator. Naturally this caused opposition not only from the Jews, but also from the Romans. The Jews knew very well that he was no god, but one of their boys, and consequently they did not believe him, and never

have accepted him. "The prophet is not without honour, save in his own land."

At all events, if Christ had the power to save himself from crucifixion, and refused to use it, he was guilty of suicide.

Christ is said to have been tempted of the devil. The devil took him up a high mountain — so Christ must have followed him willingly knowing Satan's intentions. The Devil then offered him sovereignty over the earth. Christ does not seem to have appreciated the absurdity of this temptation, or he would have replied that as his father, God, created the earth and all it contained, he naturally owned it. The Devil was in effect offering to give away stolen property if he had appropriated it. At all events Christ was completely oblivious of the whole point.

Buddha was also tempted by the devil centuries before Christ.

The idea that Christ and God were one (John 10. 30) can be seriously challenged by "there is none good but one, that is God" (Matt. 18. 17). Or again Honour thy father and mother that thy days shall be long with the Lord." (Exod. 20. 12) Christ's statement was "Everyone that forsaketh father and mother for my sake shall inherit everlasting life." (Matt. 19. 29). So you can please yourself which shall be your attitude to your parents, and if God the Father won't give you everlasting life, God the Son will.

If a man today said that he was the Son of God, and there are such men, we would conclude that he was suffering from hallucinations. The Jewish race in biblical days were mad with superstition; baseless rumours were the order of the day. Other religions older than Christianity contained accounts of men being born of virgins and rising from the dead. There is nothing miraculous about all this. It is a somewhat commonplace religious phenomenon.

Nothing Christ said compares with Tom Paine's affirmation — "The world is my country — to do good my religion." Nothing Jesus uttered equals the words of Joseph McCabe when he declared: — "The finest sentiment you can pay to the memory of the dead, is to make the world better for the living."

Christ never made a discovery with which to enrich the world. Pythagoras, Euclid, Archimedes, Harvey, Newton, Pasteur, Röntgen, Shelley, Darwin and Marx, all stand out as mental giants for their contribution to mankind compared with Christ.

Nothing which Christ did was of any practical value. His alleged healing of the blind — if factual, could have been the greatest thing in the life of a single sightless person. But he could have laid the foundation for prevention of blindness so that millions of people then unborn could have benefitted. Why did he not produce a real miracle and eliminate the parasites of malaria or sleeping sickness?

Was Jesus a Socialist?

IT IS a very common view among Christians that Jesus was a Socialist. Keir Hardie added to this confusion when he stated that he learned his socialism from the New Testament. The idea of the disciples having all things in common probably gave rise to this misunderstanding. Soldiers have all things in common — to obey orders without questioning, and to die if necessary. Prisoners, whether civil or military, also have all things in common — but this

does not make them socialists; in fact, they are usually very anti-social.

Nothing Jesus is alleged to have said makes him a socialist in any way. He was not concerned with the emancipation from class rule; nor the building of a socialist society on this earth; nor with improving the lot of the people. His belief of life beyond the grave makes the idea of Jesus, as a socialist, quite untenable. Socialists want to survive in this world and to enjoy the fruits of their labours. Consequently they have no interest in a mythical life after death.

Christ said not a word about education, or science, or any efforts to better the conditions of the world. He never championed the rights of man or freedom of speech and thought; nor the liberation of the slaves so important in his day.

The claim, therefore, that Christ was a Socialist is the last refuge of the confusionists and mystery-monger. Yet it is obvious that neither the primitive institutions of the Hebrews, nor the monasticism of the early Church, have any connection with Socialism. The democratic ownership and control of industry by and for the whole community could not come in pans before the capitalist system had developed and the productive forces had become social in character, therefore Socialism was unthinkable, and its propaganda impossible two thousand years ago.

Christ's denunciation of wealth is not Socialist. "Sell all that thou hast and give to the poor" was his advice to a rich man. This could mean social suicide for the wholesale distribution of alms could be a "remedy" more deadly than the disease.

"Take no thought for the morrow" was his anti-social advice, and the whole trend of his teachings was to despise worldly things for the sake of a reward in heaven. But Socialism, on the contrary, is the appreciation of the things of this world and the endeavour to utilize them here and now.

Socialism presupposes social production. Under slavery and feudalism which followed it, this did not exist. It remained for capitalism as it expanded to introduce a division of labour which made possible the great variety of commodities of today. Capitalism also created surpluses, explored the world, invented and used machinery — steam, electricity, railways, motor cars, airplanes and cultivated enormous areas of land for food.

Capitalism thus developed the productive forces and established a world market. All this was essential to capitalism and of course, socialism, and it is quite impossible to graft it on to a slave society. This in itself precludes Christ from being a socialist. Socialism was economically impossible without social production.

Ancient Israel was a country of nomadic tribes under the influence of the slave Roman Empire, and Socialism with this background could not occur. Nobody ever suggests that Christ was — or could have been an industrial capitalist or a business tycoon, neither was he a socialist.

Christ's claim that he came to save sinners also makes it clear that he was no socialist, but a "sinless saviour."

Socialism does not need divine leaders to promise them eternal life or forgiveness of sin. Socialism wishes to re-organise society and to emancipate the working class from capitalism. In all this Christ was an anti-socialist.